

Youth

Special report:

Teen fellowships join hands and plans

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editor's note:

Why the big splash in this issue? Why the extra cost of eight extra pages? Why the extra cost of additional photos? Why so much effort to report a national youth meeting? Is this so different from any other meeting of teens? Or hadn't you noticed? See pages 13 through 28 for the special report on the Joint National Council in New York City.

No headlines in the big city press featured this meeting. It's true that this meeting alone will not change the world, nor clear away the "jungles" of New York City, nor make a shining success of the United Church of Christ. But in the spirit of this meeting can be found the answer: "that we fail not man nor Thee." We're convinced that unheralded gatherings of teens such as this one can pack the quiet and revolutionary power that several centuries ago "turned the world upside down."



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"I'm very happy to be part of a confused generation because I never have been able to figure out whether I'm coming or going!"

August 17, 1958

Editor:
Herman C. Ahrens, Jr.

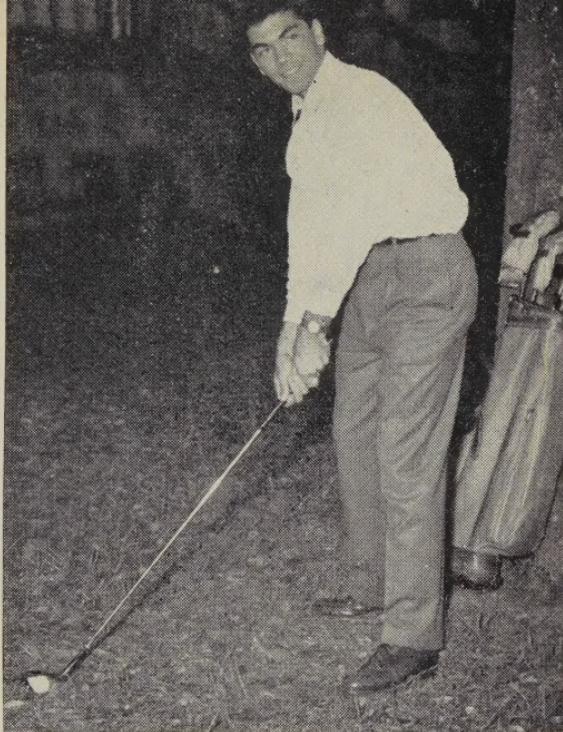
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Lee Tilton

John Barcelo of New Orleans

A terrific teen from New Orleans

By Roland H. Pantermuehl

"MAN today is plunging headlong into the secrets of nature and uncovering undreamed-of powers but without a corresponding progress in human relations," said a 1958 graduate of Fortier High School, New Orleans, La., in his valedictory address. Speaking was John J. Barcelo III. His thoughtful words give a good indication of John's grasp of the contemporary problems of mankind. When he continues, "God, in his

John Barcelo: An A-1 golfer, journalist, student

divine wisdom, created life with a purpose. We never quite clearly see the whole design. . . . But this we know: there is an awesome plan of which we are a vital part with urgent tasks for every part of us," we know something of John's sense of dedication and calling.

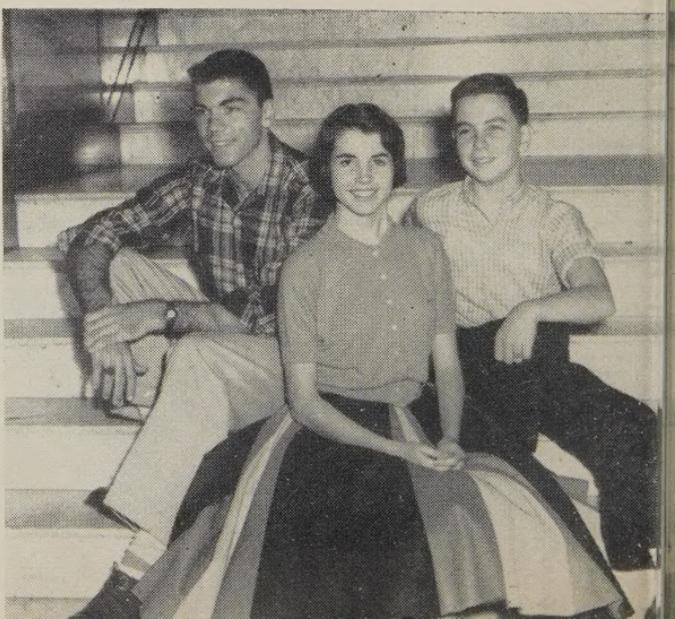
Just what his vocational calling will finally be, 17-year-old John Barcelo isn't sure. The very variety of his interests and talents make it difficult for him to reach a definite decision. As a consistent award winner, vocational possibilities are open to John in at least three fields—science, journalism, golf. During his senior year John was elected to membership in Mu Alpha Theta, a national organization for high schoolers making 95 or better in mathematics. His entry on chem-

istry in the state Science Fair tec honors. Twice he has helped Fortier High win the *Times-Picayune* New Essay Contest and recently he wo an essay contest sponsored by the civil service commission. And tal athletic John has been a champi golfer since junior high days.

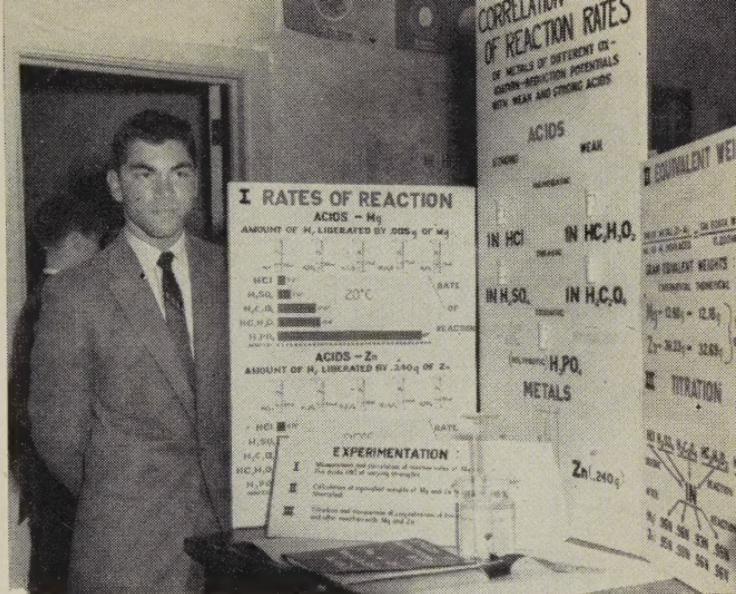
An active YFer at St. Matthew United Church of Christ in New Orleans (Evangelical and Reformed) John has been giving serio thought to entering the Christian ministry. His high scholarship (ranked number one in his class 500 throughout his high school career), his strong sense of life's higher meanings, and a genui concern for human relationshi pull him in this direction.

Proving that his leadership qualities branch beyond the academ

Top honor students at Fortier were John (senior class), Jean Foster (junior—also John's "steady"), and Warren Goldstein (sophomore).



John's entry in the 1958 Science Fair placed second on the state level in the "paper reading contest."



John was elected to lead his classmates through their senior year and served as president of Fortier's chapter of the National Honor Society.

Commenting on John's capabilities in the latter post, the Society's faculty adviser said, "John is the first president I have had who never needed to be reminded of his duties. If work was to be done, he was always there and could do menial work with the same spirit he showed in presiding over a dignified assembly."

The faculty adviser tells, too, of the role John played in coaching his fellow students through a program set up by the Honor Society.

"Some applicants for course coaching are very difficult to help," he says. "There was one girl who

had had several coaches before reaching John. Never have I seen such patience and earnestness as he displayed. He stuck with the case until school was closed and the girl received credit for the course. Not once did he complain but was sympathetic, kind and resourceful."

High school behind him, John is making the most of vacation opportunities to sharpen his golf game. Daily practice rounds are ritual. Right now John is participating in the Jaycee International Junior Golf Championship at Tucson, Ariz. John won the right to compete in the national tournament when he captured the State Jaycee crown. The 54-medal play championship was his by two strokes when he scored rounds of 71, 67, 71. Earlier this summer he traveled to Minneapolis, Minn., to play in the national junior amateur competition.

Mr. Pantermuehl is pastor of St. Matthew's United Church of Christ in New Orleans, where John Barcelo, his mother, and brothers are members.

John's family motto: "Tell the truth"

A winning card in the Lambert Memorial tournament brought John the coveted cup given to New Orleans' outstanding junior golfer. John's victory climaxed a hard-fought battle for the trophy. Coming from behind he sank a 40-foot putt for a birdie (one under par) on the last hole of the 72-hole medal play event. His card showed a four-round total of 299 to tie him with top competitor, David Lawrence, Jr. In a sudden-death playoff another birdie on the second hole clinched the tournament for John. The gleaming silver trophy was taken home to join 24 others already on display at the Barcelo home.

A visit to John's home helps to explain his unassuming naturalness and likeable personality. There is a relaxed wholesomeness about the Barcelo home. John's mother (who calls him "Jack" to distinguish him from his Dad) is a homemaker rather than a housekeeper. The Barcelo's home is a house to be lived in rather than looked at; a place to relax in and enjoy. Comradeship between parents and sons is the key to their sturdy family relationship.

The senior Barcelo says that his boys, including Wayne, 19, now at Tulane University, John, and Brian, 14, have shown remarkably little tendency to "squabble" among themselves. Where there have been differences, these have arisen and

been settled in discussions rather than quarrels. Both parents have always encouraged talking over problems rather than forcing decisions on the boys. Mr. Barcelo believes that the adoption of the rule "always tell the truth" as strict family policy has done much to lay a firm foundation for the moral standards his sons live by.

The Barcelo family believes in doing things together. Family outings are given preferential treatment over individual interests and appointments whenever possible. Even a movie often becomes a family affair, and all five Barcelos and sometimes their friends go to see a picture which has been agreed upon. A lively game of bridge finds all members of the family participating or "kibitzing."

Church, too, is largely a family affair. While Mr. Barcelo is of Roman Catholic background and not now a member of St. Matthew's United Church of Christ, he encourages the rest of his family to attend regularly and occasionally joins them in worship.

John's interest in the work of his church has been a continually growing thing. Through his older brother, Wayne, he became interested in the Youth Fellowship and attended the meetings regularly. But the real spark to John's interest was kindled when he attended a meeting



John and YFers chat before meeting starts. The minister's daughter, Karen (back row, second from right), was a National Council delegate.

of the Texas Synod Youth Cabinet which resulted in the organization of his own Youth Fellowship on the basis of the Commission Plan.

His interest in discussions which deal with the depths of life's meanings and problems has led to much spirited participation and spark-plugged the thinking of the entire fellowship.

On Youth Sunday, 1958, John gave one of the three talks which presented the theme for the day, "Help Thou My Unbelief."

At present he is active in organizing a regional fellowship for college age young people, a group which has been lacking in New Orleans churches. John feels that there is a real need for young people of this age to maintain a church fellowship. He has found a considerable

number of young people who agree with him.

"Such a group," he says, "could be instrumental in guiding younger groups in setting up worthwhile programs in their own organizations and in serving as camp counselors at both junior and senior high summer camps."

In a few weeks John will enter Tulane University on a scholarship he won. There is no doubt in the minds of John's friends that during his college years he will add to his impressive record of service to church, school, and community.





Max Tharpe

Betty Was Chained

By Carl J. Scherzer

THERE'S nothing I can do about it, Mom," Betty complained, shaking her blond ponytail. "I'm stuck just like the other girls. If I break up with Don now, I can sit home the rest of my senior year."

Betty and Don have been "going steady" since their freshman year. It started with the eighth grade graduation party. The next year Don gave Betty his ring and she'd worn it on a thin chain around her neck ever since. In fact, Betty had never had a date with any other boy.

"Going steady" was a convenience for Betty and it gave her a

feeling of security. No matter what social function it was, she never had to worry about a date. Nearly all the kids who attended were the same way. Those who didn't "go steady" stayed away. There never was a stag line at any of them.

Although it gave Betty security and a certain amount of prestige, she was bored with it too. It was always Don. Not that they were in love. Of course Betty liked Don and she believed that he liked her. But many times she found herself wishing when she answered the phone that it would be a boy other than Don. But that never happened. She was chained.

Many times Betty's mother had urged her, "You're missing so much fun by going with one boy all the time. You scarcely know any one other than Don. It's not good for a girl your age."

But Betty knew that she was caught in a web of custom that prevailed in her school. It wasn't easy to break off at this stage of the game. That's why she told her mother there was nothing she could do about it. It had been going on too long. Betty was definitely chained to Don by that little chain with the ring on it.

Recently, her friendship with Don took a different turn that she didn't like. Don was no longer satisfied with one goodnight kiss. She knew from conversations with "steady daters" that sooner or later it would happen. She hadn't made up her mind what she would do if it did. She just hoped Don would be different.

Then it happened that Friday night at a drive-in theater. A couple in the car next to them were doing it. Don had been holding her hand as he always did until she felt his arm around her. She let him kiss her. But he just kept on kissing her. That's when she started to push him away. It wasn't easy and Don became angry.

"Other girls neck with their steadies," he argued. "You're an iceberg. We're going home."

And he didn't kiss her goodnight. Two days passed. Betty felt aw-

ful and relieved at the same time. Then Don called and apologized and said he was coming over that evening. And so they were "steadies" again.

Betty and Don made the same mistake that many teens are making by "going steady" while they're too young. Now Betty and Don have very few friends and they never have the carefree fun of associating with groups. Each one wishes it might have been different but right now both of them are caught by social circumstances.

Of course, Betty is more chained than Don because if they break up Don will soon find another girl. But Betty can't just call up a boy and ask him for a date. That isn't done by the nice girls in her school.

Betty is looking forward to next September. She plans to go to college. If she can hold out that long she'll return Don's ring then hoping she'll be free in college so other boys can date her if they want to.

Getting chained may be a convenience and offer a measure of security in high school, but it can be mighty boring too. At the same time it may have many problems. Sooner or later "going steady" takes the same turn it did with Betty and Don.

Although most girls have the courage and moral stamina to be realistic about life, others don't. They get themselves so involved that they dare not break up. That's when real heartache comes. ▼▼▼



"The Prodigal Son" by Pillod

Bible book of the month . . .

1 John

By T. Chipman Day

“**H**E’S A LIAR!” What kind of words are these for John the Elder, spokesman for the love of God, to use in approaching his readers? But the love of God is no sentimental business, and John, in the roaring nineties of the first century A.D., had a problem on his hands.

A group of Christians were abroad in the land who wanted to separate Christian faith from Christian action and who wanted also to set themselves apart as the ones who had “the whole truth.”

This group was called “the Doctists,” meaning, “the seem-ists.” They felt that Christ had not really lived, suffered and died, but had only “seemed” to do so. They believed that God was “pure spirituality” and thus had nothing to do with the flesh and blood or the sticks and stones of this world. They felt that for God to enter into our suffering, to share in our sorrows, and to involve himself in a death like that of a common criminal, would be to display a shameful weakness. They

wanted to protect God—and Christ—from that kind of defamation of character!

All this confusion caused a certain Elder John over in Ephesus, who claimed to have been an eyewitness of the Master’s earthly life, to swing out boldly in defense of two ideas: First, that God *can* enter human life because in Christ he *did* enter human life; and, second, that apart from responsible Christian actions, day by day, in the spirit of love, the religion of Jesus is a meaningless jumble of pious words.

For these people who never tire of saying, “We have no sin,” or “We are in the Light,” John had an effective approach. It was not unlike that of a girl at a summer conference who was confronted by an overzealous counselor. The counselor felt certain “she knew Christ” and wanted to know if the girl did too.

“You know,” the girl said, “I don’t know Christ very well, but I’m going to spend my life trying to learn more about him.”

John’s approach, too, was an open-door attitude toward the truth, always in the spirit of love. Only

keeping the new commandment, "to love one another," is sufficient for a Christian. "He who says, 'I know,' but does not obey his commands, is a liar. . . . He who says he is 'in the light' and hates his brother, is 'in darkness'" (2: 4, 9, Moffatt).

John goes on to warn us of the power of sin. But he has little enthusiasm for so strong an emphasis on the sinfulness of human nature that Christians feel they cannot do any good at all. "I have written to you, young men, because you are strong" (2: 14).

"Remain within him now, my dear children, so that . . . we may have confidence instead of shrinking from him in shame" (2: 28, Moffatt).

With this, John's encouragement to embrace a life of moral sensitivity and power sweeps on: "Think what a love the Father has for us, in letting us be called 'children of God!' That is what we are. The world does not recognize us? . . . Here is how the children of God . . . are to be recognized . . . that we are to love one another" (3: 1, 10-11, Moffatt).

He calls us back to our inner motives, pointing out, as Jesus did, that the root of murder is not only in the act but in the hatred in a person's heart originally. He calls us to become responsible citizens in a starving and divided world: "Whoever possesses this world's goods and notices his brother in need, and shuts his heart against him, how can the love of God remain in him? . . . Let us put our love not into words or into talk about deeds, and make it real" (3: 16-18, Moffatt).

At last John calls us to use our God-given reason to sort out the spirit of truth from the spirit of error and appraises the value of each action by the spirit of Jesus himself. For he who really gives himself to the spirit of Christ has the insight and the inward assurance which he needs to live the victorious life. "For who is the world's conqueror but he who believes that Jesus is the Son of God?" (5: 5))

John's theme is: Faith which is inseparable from action and from the fellowship of the unconquerable "sons of God." ▼▼▼



The **friendship circle** is a familiar sight in many church youth groups throughout the country. It took on new meaning for the 330 youth delegates attending the Joint National Council of the Pilgrim Fellowship and Youth Fellowship. On the evening of the first anniversary of the merger of its parent bodies forming the United Church of Christ, members of the two youth organizations sang "Blest Be the Tie That Binds." For a special report of this historic youth meeting, see pages 13 through 28. (Cover photo by Joseph Nettis)

Special Report:

Joint National Council

of the

Pilgrim Fellowship

and

Youth Fellowship

June 20-27, 1958

Union Theological Seminary

New York City



their goal was Union . . .

THE GAVEL fell. The 330 delegates were silent as the meeting was called to order. The United Church of Christ was about to take another stride forward as the teen-age members of its constituent denominations were coming together for their first Joint National Council, June 20-27. Meeting in New York City's Union Theological Seminary, delegates to the Pilgrim Fellowship of the Congregational Christian Churches and the Youth Fellowship of the Evangelical and Reformed Church were about to consider their mutual problems and lay more ground work for the future. Except for two denominational meetings during the week, all delegates worked together hammering out the program emphases which local youth groups in both denominations will follow for the next two years.

All photos in this report by Joseph Nettis (except where noted)

All were one. No distinctions made. The name badge (left) simply reads "Judy Kesler, Kansas City, Mo." Of course, if you asked (right), you might learn more.



... new faces and friends

"I HAD never seen an E and R young person before," said a Congregational Christian teenager. The same was true of most E and R youth delegates. "Here we were," added another high school delegate, "about 330 of us from every state, Hawaii, and Puerto Rico, talking about our youth fellowships in a messy world. It was as though we had always known each other. You couldn't tell who was CC and who was E and R. You had to ask. If they were from New England, you could guess they were CC. And if they were from Pennsylvania, you'd be fairly sure they were E and R. But that's all. Even names weren't a sure bet. Look . . . we CC's elected a Schmidt for our new president." And so it went. Although representing two separate youth bodies, the young delegates worked as one. With unity as their goal, youth of the United Church of Christ were well on their way. ►►►

In the spirit of fellowship, delegates quickly got acquainted and felt at ease. Letty Mei Pang (right), of Honolulu, was one of six delegates from Hawaii.





Most of the Council's basic work and discussion was done in the 27 "cubes"—averaging 12 delegates each.

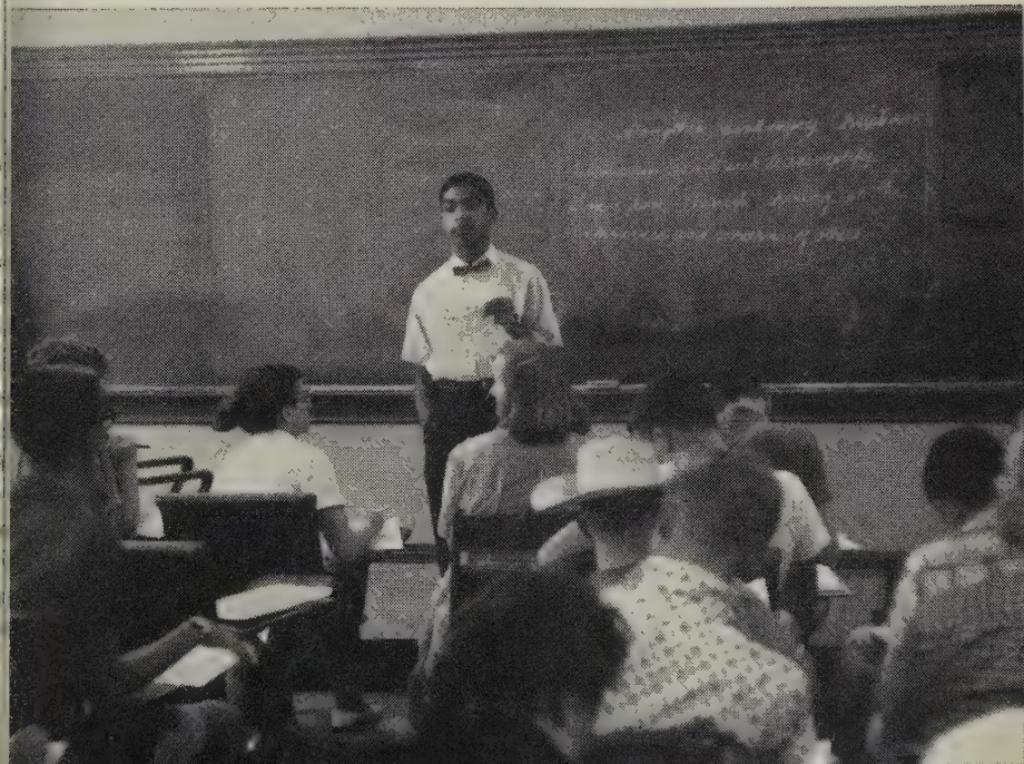
The third dimension

"IT WAS a tight schedule, a real killer," reports a delegate from Utah. "I thought it was ingenious the way they got us all in on the job. Everybody had a chance to say what he thought. When I first read the advance material about how we would be divided up into cubes, commissions, sub-plenaries, and the rest, I was thoroughly confused. It seemed too complicated to work. It wasn't bad, though. Before we arrived, we were assigned to one of the three commissions. That meant over a hundred of us in each of the three commissions—Faith, Action, Fellowship. I was in the Faith Commission. Each commission was broken down into nine 'cubes.' I was in Faith Cube Six. There were 12 of us in my cube. A young person was our convener. There were two adults in each cube. We came from many states and from both denominations. The cubes were our working units. In our cubes we discussed council business and the chaperone talks, we prayed together, and had our evening snack together. It was a wonderful feeling. The word 'cube' suggests something important about our Christian fellowship. It suggests a third dimension—God."

What's our purpose?

IN THIS mixed-up world, what is the purpose of our local youth fellowships? Why do we exist as a group? How does our group differ from any other youth organization in our town? Of course, we were quick to remind ourselves that we already have a common three-fold statement of purpose to which members of both the Pilgrim Fellowship and Youth Fellowship pledge themselves. Do these words state our purpose adequately? During the opening days of the council meeting, much thought was given to our purpose. Although no changes were made in the official statement of purpose, it was agreed that every local group ought to give careful study to its reasons for existing as a fellowship. It was felt that too often we have lost the potential and power of our real reasons for being a Christian fellowship. Out of this discussion then, each commission reviewed its job, listed its areas of concern, and declared anew its function and role in the church's youth program. But which of these concerns are most important? We now turned to planning for the two years ahead. ►

Tony Stanley, of Greensboro, N. C., leads a discussion on the statement of purpose used by both YFers and PFers.





"O come let us worship"

EACH morning before breakfast, James Chapel was open for delegates who wished to observe morning watch. After breakfast came chapel service for all delegates (see page 26). In the evenings there was a closing friendship circle (see cover). For Sunday morning worship (June 22), all 330 delegates crossed the street to Riverside Church. . . . And such singing! Wherever delegates gathered—in chow line, in the social hall, in cubes, after a work session, in our huge friendship circle at the close of each day, or in chapel. They sang beautiful songs of many nations, they sang Negro spirituals, they sang familiar and not so familiar hymns. And what power and joy! Here was an exciting sign of a fellowship that cannot finally be beaten! . . . For a change of pace in the daily schedule, and thus serving as a recreative purpose, opportunities were provided for several hours every afternoon for delegates to acquire new skills in recreational leadership, drama, audio-visuals, rhythmic choir, choral music, and group dynamics. Also available was the sales display of books and program materials. ►►

Sunday morning
delegates joined the
congregation at
Riverside Church
for worship.



*One of the afternoon
skill-shops gave
delegates a chance to
interpret scripture
and hymns in a
rhythmic choir.*



Field Day in the city

NO CITY on earth is like New York City. It is full of glamor and gloom, power and poverty. What happens in this city affects peoples and nations everywhere. Into this city on Monday (June 23) went the National Council delegates, not as sightseers, but as teams of concerned youth. One group visited the Bowery and Alcoholics Anonymous in an effort to understand the "alcohol problem." Another group studying "gangism" visited East Harlem Protestant Parish and Judson Memorial Church in Greenwich Village. Other groups visited the offices of the World Council of Churches and the National Council of Churches, the NBC-RCA center, Martha Memorial Church in Hell's Kitchen area, churches in suburbia (including Levittown), a Chinatown mission church, the plant of the *New York Post*, and a number of social service centers. Does the New York City situation tell us anything about our Christian task back home?





The group on international affairs toured the United Nations headquarters (above) and a nearby institute on world affairs.



←
The Field Day group on race relations visited Harlem (left) and New York agencies that promote brotherhood.



→
At the Cathedral of St. John the Divine, another group studied religion and the arts.



Long hours of discussion were climaxed when the vote was taken. From smaller groups, decisions went finally to the plenary sessions.

At the heart of the meeting

WHEN youth delegates go back home and report, they might be tempted to tell their friends all about the glamor of the trip to and from New York City, or the awe of the city itself, or the cool kids they met. But no matter what they report, all will admit that the heart of the council experience was the give and take of the meetings—in cubes, sub-plenaries, commissions, and plenaries. After all, the major task for the week was to have each commission select and outline in detail four program emphases for 1958-60. From the nine cubes in each commission came a list of areas of concern. From this list, through discussion and balloting, four emphases were selected. To this major task, delegates devoted their time and energy, usually with genuine fervor. All meetings on all levels were youth-led, but adults had equal voice and vote in all sessions.

Emphases for the next two years

ACH commission came up with four major emphases for local churches. The Faith Commission was unanimous in support of an intensive study of "The Meaning and Purpose of My Life." Why? One teen-age delegate replied: "I think it means that lots of young people feel lost today, without a sense of direction. They have to know where they are headed, what's important in life, what's worth dying for. We all felt we needed help." The entire National Council voted its unanimous approval. The other emphases under Faith were "Personal Devotions," "Science and Religion," and "Church History and Heritage." The Action Commission urged special emphases for 1958-60 on the following areas of concern: "Decisions for Peace," "Racial and Cultural Problems," "The Middle East," and "Christian Citizenship." The two-year emphases recommended by the Fellowship Commission and approved by the National Council in the final plenary session were: "Youth Fellowship-Pilgrim Fellowship Relations," "The Study and Practice of Christian Fellowship," "Love, Sex and Marriage," and "Leadership Training." ▶▶▶

In the minds and lives of many of these young people rests the future of the United Church of Christ.

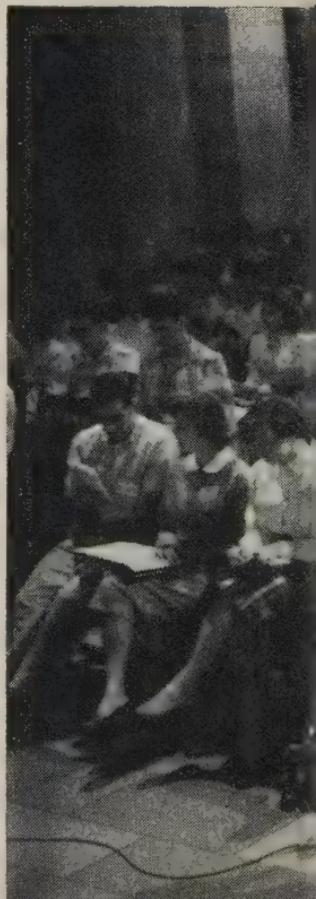




Presiding at one of the Council's several plenary sessions is John Graff, retiring PF proxy (left of "mike").

Final decisions

DESPITE vigorous debate on several issues, the final plenary session in the Assembly Hall at Riverside Church was kept continually under calm control by Chairman John Faulstich, retiring YF proxy. There was some opposition from a verbal minority who wished to substitute "Creative Activities" for "Leadership Education" as the fourth Fellowship emphasis. But the final vote was firmly in favor of the original proposal from the Fellowship Commission. Reports from the Faith and Action Commissions were accepted without much debate. Concern was also expressed about racial integration in our church-related colleges. A resolution directed the two youth presidents to inform any denominational college which did not practice integration that the feeling of the two fellowships was strongly in favor of an integrated policy. A unanimous vote approved a resolution urging the two youth bodies to move toward eventual merger of the National Councils of the Youth Fellowship and the Pilgrim Fellowship.





Marjorie Hyer

**Debating a decision at the final plenary session,
delegates line up at the microphone to speak.**





Dr. Robert Spike
spoke each day
at morning
chapel service

Big questions to answer

THE young people sought honest answers to the tough questions being thrown at them by the world. Sometimes they were successful, sometimes they were not. For example, stiff questions on theology were asked every morning by the council chaplain, Dr. Robert Spike, General Secretary for Administration of the Congregational Christian Churches. After each chapel service, delegates went to their cube groups to discuss Dr. Spike's sermon and related questions. For some, it was the first time they had really tackled such questions. A few felt it was over their heads. But *all* agreed that these were the kind of questions on which Christian youth everywhere should be constantly seeking new understanding. Try these questions out in your own youth group: What is the difference between sin and guilt? What does God's forgiveness mean to you? What is the most important religious question in life? Where have you found your most meaningful experience of God? Is there a difference between Christian service to others and unselfish service by others? How can we become more sensitive to the suffering of others? Who is Jesus Christ? What is the difference between being religious and being a Christian? What is a Christian vocation? Dr. Spike's daily chapel themes were as follows: "Discovery in Guilt" (Genesis 3); "Persistence with the Heavenly Vision" (Genesis 32: 22-32); "Surprised in Compassion" (Matt. 25: 31-46); "The Failure of Doubt" (John 20: 19-29); and "Religiosity Replaced" (Acts 9: 1-9).

Looking ahead

THE END of meaningful meetings is always full of mixed emotions. At Union, there was the farewell to officers who have worked hard to bring the two youth movements to this first Joint National Council. And there was the promise of new leadership. Actually, three sets of new officers were installed at the closing worship on Friday morning in James Chapel. Henry Tani installed officers of the National Youth Cabinet of the Evangelical and Reformed Church; Edward Powers installed officers of the Pilgrim Fellowship National Council; and Andrew Young installed the co-officers of the Joint Cabinet of the Joint National Council. There will not be another council meeting for two years, but the officers of the two groups, which constitute the joint cabinet, will function in the interim in order to plan increased cooperative activities and eventual union of the two fellowships. And then there are the national staff persons who must follow through with printed materials and guidance. And there are the more than 300 youth delegates who vowed: "Relying upon God's help we will support these officers with our prayers and our service." But most of all are the YFers and PFers in the 8000 churches of the two groups forming the United Church of Christ. Here is where we must all work "that we fail not man nor Thee." We must start at home.



Heading the two denominational youth programs are (left to right): Bob Knowles, secretary of junior high work, Edward Powers, secretary for senior high work (both Congregational Christian), and Ethel Shellenberger, associate director of youth work, and Henry Tani, director of youth work (Evangelical and Reformed).

Marjorie Hyer

Newly-elected 1958-60 officers of the Pilgrim Fellowship and Youth Fellowship



Marjorie Hyer

Pictured here are the newly-elected officers of the Youth Fellowship (Evangelical and Reformed) and the Pilgrim Fellowship (Congregational Christian).

Front row (l. to r.): Reginald Wagner, 21, Mt. Holly Springs, Pa., YF president; James Schmidt, 20, Cincinnati, O., PF president.

Second row: Verna Schaefer, 18, Edwardsville, Ill., YF Fellowship chairman; Kathy McElroy, 17, Parma, O., YF vice president; Robert Bowers, 21, San Lorenzo, Calif., PF vice president; Virginia Szaniszlo, 19, Cleveland, O., YF Action chairman; James Smith, 19, Louisville, Ky., YF Faith chairman.

Third row: Faye Bennett, 20, Pembroke, N.H., PF secretary; Marilyn Reynolds, 18, Indianapolis, Ind., PF Faith chairman; David Van Epps, 17, Watertown, N.Y., PF Fellowship chairman; Mark Miller, 18, Portland, Ore., PF Action chairman..

Back row: Darwin Puls, 18, Hoskins, Nebr., YF treasurer; June Yamauchi, 19, Boston, Mass. (Hawaii), PF assistant secretary. Not shown on picture is Katharine Templin, 17, Wyomissing, Pa., YF secretary.

The leis around the necks of the top two officers in each fellowship were flown fresh from Hawaii as a token of best wishes and goodwill from Congregational Christian youth in Hawaii.

at work in the church . . .

“Do you dig me?” -If not, dig deeper



By Edward A. Powers

“Do you dig me?” is an easy question to ask. But when we ask it seriously of another, it’s tough to answer. “Do you really dig me?” “Do you know what makes me tick?” “Do you know what I really want in this world?” “Do you understand my hopes and dreams?”

Or put the question in another’s mouth. Then one asks himself, “Do I dig him?” “Have I tried to understand his ideas and his ways?”

In camps and councils and meetings which I have attended this summer, I was amazed at how often people did not really dig each other. For example, my experience at the International Congregational Council in Hartford, Conn., last month. It was a thrilling meeting in which 60 young people from around the world were full participants. Yet we had difficulty understanding each other on such basic issues as race relations, dating and marriage,

youth and the church, even the purpose of a youth fellowship. Such simple differences as the songs we sing, the words we speak and the way we use a knife and fork make understanding more difficult.

The Joint National Council of Pilgrim Fellowship and Youth Fellowship suggested some special program emphases for the next two years. Delegates felt that things like personal devotions, the study of racial and cultural problems, and the study and practice of Christian fellowship are urgent because of our great need to know each other, to know ourselves, to know God.

Perhaps this understanding is one of the most important tasks of the youth fellowship. Christian fellowship, after all, is not a back-slapping, “we’re-all-alike” feeling. It is a sense of God drawing us together so that each separate life enriches every other. To understand others and to understand life’s big problems, we have to get below the surface. Happy digging! ▼▼▼

Mr. Powers is Secretary of Young People’s Work for the Division of Christian Education (Congregational Christian).

It takes all kinds

to have a party

YOUR REAL self shows at a party. Everybody wants to get into the act. We seem to be trying to impress someone. And quite often we end up entertaining ourselves and no one else. Artist Jim McLean did these cartoon impressions of party-goers for *Friends*, an EUB youth publication. With their kind permission, we share them with our readers. We hope that your last youth fellowship party was held *without* help from these familiar characters!

Greedy Gus

Greedy Gus hovers over the refreshments, making sure nobody gets more than he does. Only thing big about Gus is his waistline!





Willie Waa

Willie Waa begins to pout when the game doesn't go his way. If he can't be "it," then he leaves.



Priscilla Primp

Priscilla Primp spends so much time applying paint and powder that she has no chance to join the fun.



Sammy Superior

Sammy Superior looks down his nose at the whole affair. He came only because a friend insisted. He thinks everybody else is a bore.



Courtesy of Mobilgas Economy Run

Expert driver Mary Davis advises Bob Hope to drive as if he had a bowl heaped with eggs on his car seat if he wants to get better mileage and increased safety.

Egg extra miles

WOULD you like to coax extra miles out of your gasoline—and become a safer and more expert driver? Then try these "Look-Ahead Driving" rules:

1. Slow and smooth acceleration
2. Steady cruising
3. Gentle stopping

A jack-rabbit start can reduce gas mileage to six miles per gallon. So start smoothly and increase speed evenly. Underway, the expert and economical driver observes speed limits and keeps alert to pedestrians, cross traffic and vehicles which might cause him to change his steady pace. When stopping, he takes his foot off the accelerator and allows the engine's compression to slow the car to an easy stop. This saves brakes and gas. "Look-Ahead Driving" involves anticipating what might occur on the road for at least a block ahead. It adds up to smart driving that saves money—and lives.



n headlines and sidelines . . .

“ . . . rockets’ red
glare, bombs
bursting in air . . . ”



By Theodore A. Braun

H₂O seems to have a magnetic pull around this time of year. People not only drink more of it, but flock in droves to the spots where it is found in greater quantities. There they swim through it, boat, ski, row, canoe, sail, and motor on it, and generally stay as close to it as possible.

Down through the years, water has been important not only recreationally, but historically, too. Some of the greatest dramatic events have taken place as man has sailed the seven seas. Ships have symbolized man's bravery and courage, his pioneering character, his faith in the future.

The days of sea-going pioneers and mid-ocean drama are not over. During the past few months, the world has been electrified by the sailings made by two ship crews. In April, to dramatize their opposition to the testing of nuclear bombs in the Pacific, four Americans set sail

for the test area from Hawaii in a 30-foot ketch called the “Golden Rule.” They were soon arrested and jailed. In June, an anthropologist and his family set sail in the “Phoenix of Hiroshima,” for the same purpose and they met the same fate.

Apparently our government wants to make sure that none except foreigners become victims of the A-bomb! But several crucial questions remain. How much freedom does an American citizen have to witness in a harmless way to his religious convictions? Does the Atomic Energy Commission have the right to bar anyone from 390,000 square miles of high seas? Is freedom of the seas a dead concept? These questions will probably be answered when both cases reach the Supreme Court this fall.

But greater than A-bombs is the fact that some Americans were ready to sacrifice their lives for what they believed. Remember those two small ships next time you set sail!



Mr. Braun is a campus minister at Pennsylvania State University, State College, Pa. This is his fifth in a series of news comment columns.



on this business of living

Our spirits need thick skin to protect us

OUR REAL selves often need the right kind of shielding from the rough-and-tumble contacts with other persons in the daily experiences of life. Just as our bodies need skin that is thick and strong to protect and guard us, so do our spirits need the guarding protections we build around them as we mature. Otherwise, we might be hurt too often and too seriously.

Yet this should not mean that we must become callous or insensitive to life. It does mean that we need to develop the kind of inner spiritual resources that will buttress our outer personalities and keep our psychological skin and bones less apt to fall apart under the stresses of living. For example, all of us need to learn how to be outgoing enough toward others that we can find real joy and satisfaction in these relationships. We also need a steady sense of personal integrity and individuality, quite apart from others.

This fine balance between healthy

outgoingness and healthy integrity is not an easy one to maintain at times. Young people often find it difficult to manage, especially when they are going through periods when they feel they must either "belong" or die. At these particular stages many young people feel quite torn between an urge to "be just like everyone else in my crowd" and an equally strong desire to "be the real me."

One thoughtful 17-year-old put this way in a recent discussion of this matter. "Sometimes I have been almost shocked to see how far apart the ways I generally behave are from the ways I would like to have. I have been wondering if I am losing the real me somewhere in the shuffle. . . ."

She might have been speaking for thousands of teens all across the country. For many of us have been running the risk of losing our true selves in a vain attempt to be somebody else and thus not have to face

Dr. John E. Crawford

- a clinical psychologist with special interest in youth and their problems
- a Fellow in the consulting division of the American Psychological Association

fe as it actually is and must be.

Ask these questions of yourself:

1. Can you see what important obs need to be done and then put our best effort into them?
2. Do you usually face new problems with courage and not run from them?
3. Do you try to plan ahead wisely about important matters, so that they worry you less?
4. Do you generally reach good decisions on your own?
5. When better ideas than your own come up, are you generally open to them?
6. Are your hopes high and your ambitions *solidly realistic*?

Answer these questions as honestly and objectively as you can. Five definite *yes* answers indicate a big step toward maturity for most teenagers. Too many *no* or doubtful answers might point to a need to talk things over with a mature and sympathetic friend or parent. ▼▼▼

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Copyright 1958, by Gospel Trumpet Co.

"It's my own invention . . . A special blanket for people who like to have their picnic right beneath a tree!"

Protestants Active in Iraq for 50 Years

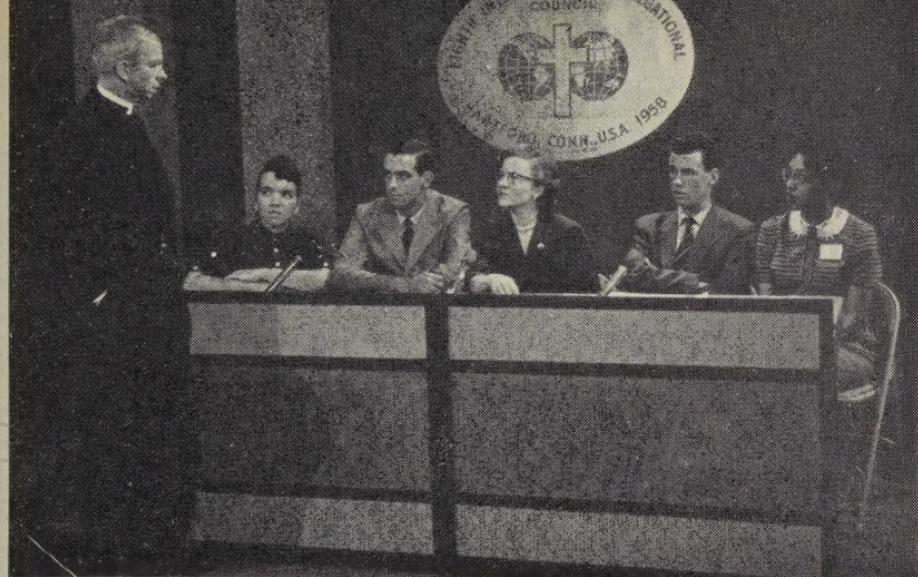
Although Iraq is predominantly Moslem country, organized Protestant missionary work has been going on there for more than half a century. Protestants number scarcely more than 2000 out of a total population of 5,000,000 but they include vigorous, if slowly-growing, Arabic-speaking communities in Baghdad and at Barra and Mossul. The Baghdad community is a completely self-supporting group with a more than 50-year history. Two years ago, members of the native Evangelical community in Baghdad dedicated a new \$30,000 stone-and-stucco church building on a site in the choice Saoudon section. King

Faisal had donated the land. Protestant work in Iraq is carried on at present by some 45 missionaries mainly American, British, and Australian. The United Mission comprises missionaries responsible to four mission boards in the United States. The denominations are the Evangelical and Reformed Church, the Presbyterian Church in the U.S. (Southern), the United Presbyterian Church in the U.S.A., and the Reformed Church in America. One of the major concerns of the United Mission is the American School for Girls in Baghdad, which is attended by both Christian and Moslem girls. (See *YOUTH* magazine, issue of March 11, 1958, for more information about this school.)



Three senators who guided the Alaskan Statehood Bill through the Senate posed with Sue Barlett, 17, daughter of Alaska delegate to Congress, with obvious intentions of adding 49th star to the U.S. flag.

Wide World Photo



Appearing on television from Hartford, Conn., was a panel of youth delegates to the International Congregational Council. Meeting every five years, the council comprises Congregationalist bodies throughout the world, mostly in English-speaking countries. Among the 450 delegates from 22 countries were 60 youth delegates—four Evangelical and Reformed youth and 25 Congregational Christians from the U. S.

Cleveland Teens Ask for Harder Courses

High school pupils want harder courses, more tests, and more individual conferences with teachers. This was the opinion voiced recently by 250 students of the Greater Cleveland area who attended a Youth Conference. Subject of the conference was, "What Kind of Education Do Our Students Need and Want?" A well-rounded curriculum with emphasis on the basic courses—English, math, languages, history, science—was recommended. Essay tests and the grouping of pupils according to ability were highly favored by the overwhelming major-

ity of conference delegates. They felt these measures were necessary to bolster the training of the college preparatory student.

Criticizes Radio, TV for "Jazzing" Spirituals

A Negro church leader has accused the radio and television industry of contributing to the "desecration of the sacred songs of the Negro religion." The Rt. Rev. William J. Walls of Chicago blamed the industry for the "jazzing" of Negro spirituals. He is a bishop of the African Methodist Episcopal Zion Church.

More News ►►

Teen Marriages Seen to Aid Alcoholism

A medical expert on alcoholism recently denounced early-age marriages as a contributing factor to youthful alcoholism. Early marriages often mean that the couple never receive adequate instruction in meeting life's problems and issues, said Dr. Howard E. Mitchell, director of the Alcoholic Project at the University of Pennsylvania School of Medicine. Dr. Mitchell told delegates to the North Conway (N. H.) Institute on Alcoholism that "this is where the churches could help." He charged that churches, parents, and the ministry wavered in their attitudes toward liquor. The North Conway Foundation, an interdenominational organization established to supply churches of all faiths with information on alcoholic beverages and alcoholism, sponsored the conference for church leaders of United States and Canada.

Urges Christian "Revolution" to Shake Up Complacency

A "non-violent Christian revolution" to shake up the complacency of Americans was urged by Dr. Charles T. Leber. Addressing a conference on Christian World Mission, Dr. Leber called for "an inevitable and righteous revolution which demands that things be changed and man made free." Dr. Leber, who is

general secretary for Ecumenical Mission of the United Presbyterian Church in the U.S.A., stressed that "there has never been a more difficult age than this for the church to carry out its mission." He deplored American racism, corruption and the "worship" of material advances. The Christian revolution, he said, would turn "hate to love, war to peace, and the sons of men into children of God . . . (who) could turn the world upside down."

Britain Wars on the Terry Girls

The Terry girls—jeans-and-sweater girl friends of Britain's boy delinquents—are under fire in England. A government committee is probing the background of these teen-age girls who live in a world of violence and cheap thrills. Where the Teddy gangs, who roam the streets of London, other big British cities and the vacation resorts, are looking for trouble, the girls are there to urge them on. The gum-chewing girls stand in the background while the boys fight on city pavements or dance floors. Often the girls seem to revel in the brutality. "They get all the fun with little of the consequences," said a Methodist church youth leader. "The girls make dates with members of rival gangs and then get the age-old kick of watching the competing boys fight it out."



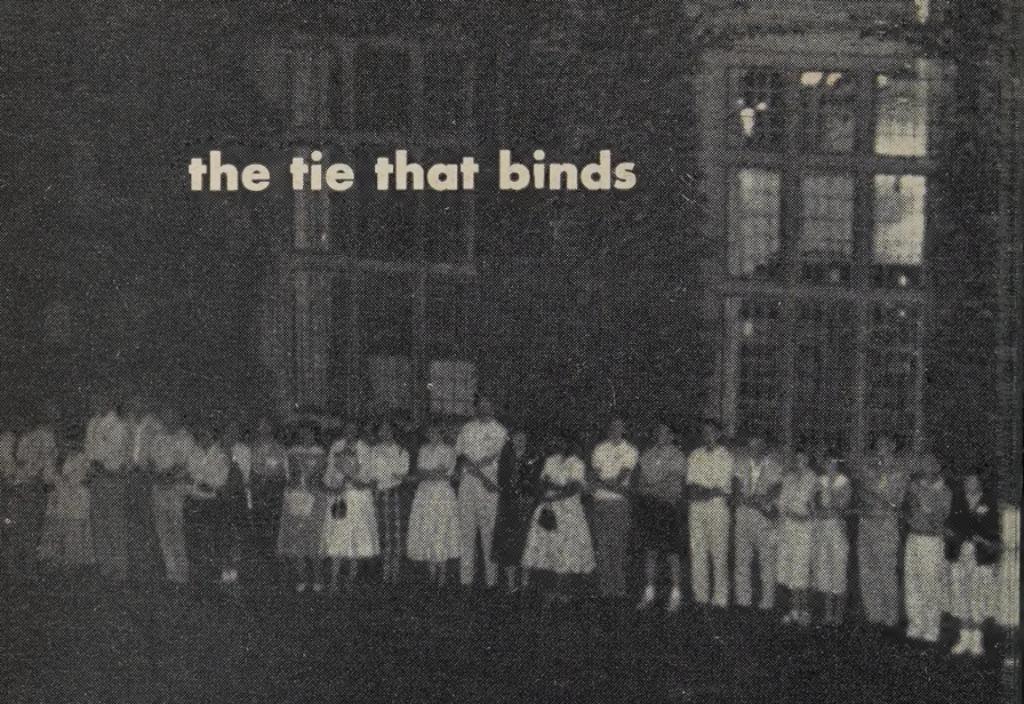
At the Philadelphia airport, Henry Tani and family bid farewell to Dick (right) as they take off for Japan and Dick prepares for his trip to Germany.

Photo by Shellenberger

attending world convention in Japan

THE TANI FAMILY spread itself around the world this month. The parents are in Japan, three of the children are visiting relatives in San Francisco, and the oldest son, Dick, is beginning a year in Germany as part of the International Christian Youth Exchange program. On July 6, Henry Tani, director of youth work (Evangelical and Reformed), and his wife, Rose, took off from Philadelphia to fly, via San Francisco, to Tokyo, first to visit relatives they've never seen before, and then for Henry to attend two world meetings. At the World Institute on Christian Education, July 19-August 1, at Kobe, Japan, 300 leaders from 60 nations sought together to further the Christian education task around the world. Then, they joined the more than 3000 persons attending the World Conference on Christian Education, August 6-13, at Tokyo, Japan. Henry was a leader in the "youth section" where over 600 delegates attended daily sessions, discussing in two languages, Japanese and English. According to their schedule, Henry and Rose will be flying back to the United States in time for the National Conference on Christian Education at Purdue University, August 19-22.

the tie that binds



**Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.**



Friendship circle at Joint National